1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

tion in citizenship, the bearing of arms, arts and crafts, history and tradition and ordinary religious observance. The *calmecac* was in the nature of a seminary for special training in priestly and chiefly duties, and several of them were maintained near the temples of important gods. The *calmecac* seems to have been an addition to ordinary training, required by the development of ritual, whereas the *telpuchcalli* carried on in special quarters instruction given in a simpler day by the old men of the clan. Other schools trained young women to be priestesses; they also learned to weave skillfully and to make featherwork for preparation of priestly vestments. (See Plate 39, top left.)

A youth was ready for marriage at twenty, and a girl was deemed mature at about sixteen. The parents arranged the marriage with the consent of the boy and girl. A priest was consulted to decide whether or not the fates of the couple were harmonious. Incest laws like our own prevailed with the further restriction that marriage must be outside the clan. Having satisfied these conventions, the father of the boy sent two elderly clanswomen with gifts to the girl's father, who, following custom, rejected the suit. The old ladies returned again to consult in earnest with the parents of the prospective bride. Such a discussion was necessarily intricate, since it involved the amount of the bride's dowry, which was to be balanced by the gifts of her suitor.

On the evening of the wedding one of the matchmakers carried the bride on her back over the threshold of the husband's house. Elaborate speeches were made by everyone, following which the mantles of the bride and groom were tied together, symbolizing the union. The old men and women gave tongue again in the form of long-winded homilies, and

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585 at last a feast, liberally lubricated with pulque, took place.
[834] The bride and the groom, after this merciless treatment, retired for four days of penance and fasting, and not until that period elapsed did they consummate their marriage.

595 As is often the case in a warrior nation which suffers from
586 reduced man power, polygamy was prevalent. Yet the first wife took precedence over the others, and her children alone had the right to inherit. Concubines were permitted and there was, likewise, prostitution. Desertion was frowned upon, but a court would grant a decree of divorce under certain conditions. A man could obtain the right to cast out his wife if she were sterile, were subject to prolonged ill temper or neglected the household duty. The wife could be freed from a husband who failed to support her or educate the children or who ill-treated her in the physical sense, for the
[587] Aztecs had not invented mental cruelty. A divorced woman could remarry as she chose, but a widow had to marry a brother of her deceased husband or one of his clansmen.[a]

562 Women had definite rights, but they were inferior to those of men. They could hold property, enter into contracts and go to courts to obtain justice. In matters of sexual morality
[834] girls had to be chaste and wives faithful to their husbands. A
[837] man transgressed the rules of propriety only when his illicit relations involved a married woman. Otherwise his wife could not formally demand his fidelity. While the legal position of women was relatively low, judged by modern standards in the United States, personal influence was great, and there were several instances where a woman acted as regent when her son was too young to assume the office of chief. In mat-
[648] ters of tribal alliance we have seen how the marriage of a chief's daughter or sister to another ruler cemented an alliance.

584 age to marry, they spoke to him of their wish to seek a wife for him. And he replied, thanking them for this solicitude which they showed in marrying him. Then they addressed the leading man who had charge of all the young men, whom they called *telpochtlato*, and they told him that they wished their son to marry, since [the son] held doing so to be good. For this they held a great feast for him and for all the young men whom he had in his care; and for this they held conversation with him, after having given food and drink to him and to all those whom he had

[412] in his charge. And at the beginning of the conversation they laid before him an axe for cutting lumber or firewood. This axe was a sign that that young man took his leave, now, of the company of the other young men; for they wished him to marry. And thus the *telpochtlato* departed content. After this the relatives decided, among themselves, upon the woman whom they were to give [to the son], and summoned the marriage-makers, who were some old, honored women, that they might go to speak with the parents of the young woman. [The marriage-makers] went two or three times, and spoke, and returned with the reply. During this time, the relatives of the young woman spoke among themselves, and, having decided to give her to him, they gave their consent to

[777] the marriage-makers. After this they sought a day of good fortune, of a sign of good disposition [among] which were acatl, oçomatli, cipactli, quauhtli. Having chosen one of these signs, the parents of the young man made known to the parents of the young woman the day on which the marriage should be performed,

[276] and then began to prepare the necessary articles for the wedding—[those] to eat and to drink, as well as such [things] as capes, smoke tubes, and flowers.

● 585 This done, they summoned the leading men and all the other people whom they wanted for the wedding. After the feast and [after] many speeches and ceremonies, those acting for the young man came at

[482 about nightfall to take the young woman. They carried her, with great solemnity, upon the back of a 373] matron, and with many pine torches burning in two rows before her. Many people surrounded her, behind and ahead, until they brought her to the house of the parents of the young man. Having brought her

[312] to the house of the young man, they set them both by the hearth, which they always had in the middle of a hall, full of fire. And the woman was at the left hand of the man. Then the mother of the young man

casarse, hablauanle en que le querian buscar su muger: y el respondia, haziendoles gracias, por aquel cuydado, que tomauan de casarle: luego hablauan al principal que tenja cargo de todos los mancebos, que ellos llamauan Telpuchtlato: y dezianle como querian casar su hijo, que lo tuujesse por bueno: y para esto hazianle vn combite a el, y a todos los mancebos, que tenja a su cargo, y para esto le hazian vna platica, despues de auerle dado de comer, y de beuer a el y a todos los que tenja a su cargo: y en principio de la platica, ponjanle delante vna hacha de cortar madera o leña. Esta hacha era señal que aquel mancebo se despedia ya de la compañja de los otros mancebos: porque le querian casar, y ansi el telpuchtlato yua contento. Despues desto determinauan entre si los parientes la muger, que le auian de dar, y llamauan a las casamenteras, que eran vnas viejas honradas, para que fuessen a hablar a los padres de la moça, yuan dos, o tres vezes, y hablauan, y bolujan con la respuesta. En este tiempo los parientes de la moça se hablauan, y concertandose de darsela, dauan el si, a las casamenteras. Despues desto buscauan vn dia bien afortunado, de algun signo, bien acondicionado, quales eran acatl, oçumatli, cipactli, quauhtli, auiendo escogido alguno destos signos: los padres del moço hazian saber a los padres de la moça el dia en que auja de hazerse el matrimonjo, y luego començauan a aperejar las cosas necessarias, para las bodas, ansi de comer como de beuer, como de mantas, y cañas de humo, y flores. Esto hecho conbidauan a los principales, y toda la otra gente, que ellos querian para las bodas. Despues del combite, y de muchas platicas, y cerimonjas: venjan los de la parte del moço a lleuar a la moça de par de noche, lleuauanla con gran solennjdad, a cuestas de vna matrona, y con muchas hachas de teas encẽdidas, en dos rencles delante della, yua rodeada della mucha gente, detras y delante, hasta que la llegauan a la casa de los padres del moço: llegada a la casa del moço, ponjanlos ambos, junto al hogar, que siempre le tenjan, en medio de vna sala, lleno de fuego, y la muger estaua, a la mano izquierda del varon: luego la madre del mancebo, vestia vn vipil muy galano a su nuera, y ponjale junto a sus pies vnas naoas muy labradas: y la madre de la moça, cubria cõ vna manta, muy galana a su yerno, y atauasela sobre el hombro, y ponjale vn maxtli, muy labrado, a los pies. Hecho esto, vnas viejas, que se llaman titici, atauan la esquina de la manta del moço con la falda del vipil de la moça. Assi se concluya el

3: Sahagún M-5 (1529-1590) 1951 NU7 Astec NU7

Then the mother of the young man

placed a very fine shift upon her daughter-in-law, and put for her, by her feet, a richly embroidered skirt. And the mother of the young woman covered her son-in-law with a very fine cape, and tied it over his shoulder, and laid a very richly embroidered breech clout at his feet. This done, a number of old women, who are called *tiici*, tied the corner of the young man's cape to the lower part of the young woman's shift. In this way was concluded the marriage, with many other ceremonies, and dinings, and drinking, and dances, which were given thereafter, as is contained in the account of the marriages.

matrimonjo, con otras muchas cerimonjas, y converes, y bueres, y bayles, que despues se hazian, como se contiene, en la historia del matrimonjo.

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They observed two other feasts which in part were fixed and in part were movable. They were movable because they were celebrated in interpolated years. One was observed every four years, and the other every eight years. They were fixed because they had year, month, and day assigned. In the one which was celebrated every four years, they pierced the ears of the boys and the girls, and they performed for them ceremonies for good growth, and they purified them over the fire. In the one which they celebrated every eight years, they fasted before it for eight days on bread and water, and enacted a dance in which they assumed the forms or characters of various birds and animals. And they said that they sought good fortune, as is set forth in the appendix of the Second Book.

These movable feasts, in some years, displace the feasts of the calendar, as also happeneth in our calendar.

Otras dos fiestas tenjan, que en parte eran fixas, y en parte eran moujbles: eran moujbles, porque se hazian por años interpolados. La vna se hazia, de quatro en quatro años, y la otra de ocho en ocho años: eran fixas porque tenjan año, mes, y dia señalados. En la que se hazia, de quatro en quatro años, horadauan las orejas a los njños o njñas: y hazianlos, las cerimonjas, de crezca para bien, y lustrauanlos por el fuego. En la que hazian, de ocho en ocho años: ayunauan antes della, ocho dias a pan y agua, y hazian vn areyto, en que tomauan figuras, o personajes, de diversas aues y anjmales: y dezian que buscauan ventura, como esta escrito, en el apendiz del segundo libro.

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Estas fiestas mouibles en algunos años echan de su lugar a las fiestas del kalendario: como tambien acontece, en nuestro kalendario.

793 The hair
[302] of these priests was very long and so matted that it could
not be separated or disentangled, and most of them had
[304] their ears scarified, and their hair was clotted with blood.
346 Let us go on; there were other Cues, a little way from
where the skulls were, which contained other Idols and
places of sacrifice [decorated] with other evil paintings.
[585] And they said that those idols were intercessors in the
marriages of men. I do not want to delay any longer
[342] telling about idols, but will only add that all round that
great court there were many houses, not lofty, used and
occupied by the priests and other Indians who had charge
of the Idols. On one side of the great Cue there was
another much larger pond or tank of very clear water
dedicated solely to the service of Huichilobos and Tez-
catepuca, and the water entered that pond through covered
[883] pipes which came from Chapultepec. Near to this were
other large buildings such as a sort of nunnery where
many of the daughters of the inhabitants of Mexico were
sheltered like nuns up to the time they were married, and
[585] there stood two Idols with the figures of women, which
were the intercessors in the marriages of women, and
women made sacrifices to them and held festivals so that
they should give them good husbands.

I have spent a long time talking about this great Cue of Tlaltelolco and its Courts, but I say that it was the greatest temple in the whole of Mexico although there were many others, very splendid. Four or five parishes or districts possessed, between them, an oratory with its Idols, and as they were very numerous I have not kept count of them all. I will go on and say that the great oratory that they had in Cholula was higher than that of Mexico, for it had one hundred and twenty steps, and according to what they say they held the Idol of Cholula to be good, and they went to it on pilgrimages from all parts of New Spain to obtain absolution, and for this reason they built for it such